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ABSTRACT

This report focuses on an in-service education activity related to a major need of open door community colleges, and to a degree, all educational institutions--the ability to provide adequate educational, occupational, and personal help to students from minority groups in society. Such an effort concerns all phases of the life and program of a community college. Particularly, however, the college turns to the counselor for expertise and leadership on how to help a student succeed academically, to work out career problems on both a short- and long-term basis, and to deal constructively with personal difficulties. Two workshops are described in this report which deal with this issue. Both workshop sessions were structured on the premise that cross cultural counseling is not only possible, but successfully operative in both direct and analogous ways. It was suggested that since it is possible for a young counselor to deal with a geriatric population, cross-cultural counseling is also possible. (Author/BW)

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WORKSHOP

REPORTS

COUNSELING AND THE MINORITY GROUP STUDENT
MARCH 9-14, 1972

KENNETH GRINSPOON, COORDINATOR

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COUNSELING AND THE MINORITY GROUP STUDENT

Kenneth Grinspoon

A Report of Workshops on This Topic

March 9-14, 1972

Two-Year College Student Development Center
State University of New York at Albany

FOREWORD

This report focuses on an in-service education activity related to a major need affecting open door community colleges, and, to a degree, all educational institutions--that of providing adequate educational, occupational, and personal help to students from minority groups in our society. Such an effort concerns all phases of the life and program of a community college. Particularly, however, the college turns to the counselor for expertise and leadership on how to help a student succeed academically, to work out career problems on both a short and long-term basis, and to deal constructively with personal difficulties.

At the Two-Year College Student Development Center we have realized for some time that the open admission effort to increase educational opportunity for minority group students requires the development of attitudes, skills and knowledges we currently do not possess. In the spring of 1971 this Center secured funding for a short term project to assist counselors in New York two-year colleges and urban centers in dealing with basic attitudinal problems which affect their relationships with persons of another color or ethnic group. Lawrence E. Gray, Chief of the Bureau of Two-Year College Programs of the New York State Education Department, and Paul Chakonas, Associate in Higher Occupational Education of that same Bureau, provided VEA grant approval for the Center to work in this sensitive area and encouraged us to be conscientious and realistic in our endeavors to help counselors help students. Because of his intense concern that educational opportunity for all be achieved in fact as well as stated in public policy, Dr. S.V. Martorana, Vice Chancellor for Community Colleges and Provost for Vocational and Technical Education, provided additional support to the Center. The workshops described in this report represent an outcome of that project.

Two further developments contributed to the form in which these workshops were conducted. First, in June 1971 the Center planned with John Reavis, Director of the Office of Special Programs of the State University of New York, to conduct a study conference for SUNY Urban Center student personnel leaders and key staff members. This workshop centered around the topics of student needs, Urban Center practices, and the original Guidelines under which the SUNY Urban Centers were structured. The large number of minority group students in these largely inner city institutions make clear the importance of concentrated work with their staff members. This study conference took place in an ideal retreat-type location, The Institute on Man and Science, Rensselaerville, New York. A report, Opening the Way: A Dialogue on the New Student, described the findings of this group. The report can be reviewed in the ERIC system (ED 058 876) or can be secured from the Center office. Second, as a part of a project of the Center, as many counselors as could be brought together from the six units also came to Rensselaerville in October 1971. From their direct, intense experience with black, Spanish-speaking, and other minority group students they discussed ways to provide help to themselves, their students, and the Center. These two group experiences led directly to preparations for the state-wide project for counselors in the two-year colleges.

Kenneth Grinspoon, Coordinator of Student Personnel Services at the SUNY Brooklyn Urban Center, Nancy Bunche, former Director of Student Personnel Services at the Capital District Urban Center, and James H. Meeks, former Community Coordinator and Liaison at Rockland Community College, provided help in both planning and carrying out the minority group project. The Center was indeed fortunate to be able to secure the help of Mr. Grinspoon as coordinator of the two workshops described in this publication. Mr. Grinspoon also prepared this report based upon the purposes, the process, and at least some of the immediate outcomes which took place at the meetings.

The workshops took place at both an upstate New York and a downstate location (Gotham Motor Inn, March 9-11, 1972, and Pickwick Motor Inn, March 12-14, 1972). Participants are listed in the Appendix. William Boyd, II, Ivan Van Sertima, Franklin Westbrook, and Luis Nieves, our key consultants, contributed in a major way to the substantive character of the workshops. However, it should be pointed out that many participants enriched the discussions and problem analysis sessions just as ably as the "outside" consultants. Some, such as Ronald Mason and Pamela Cohen from SUNY's Brooklyn Urban Center, were able to join together as an effective Black-white team and through their efforts to cause increased learning and perception to occur. Such teams demonstrate the potential for significant social impact as well as providing a very satisfying human influence.

These workshops have served to open up what I feel is a most important direction for in-service training of counselors called upon to help minority group students. The nature of the next steps may not be clear, but I strongly feel we cannot back away from planning and carrying out the most useful, "on-target" training projects we can devise. Some may follow traditional patterns. Others must break wholly new ground. Activities and programs should mesh with worthwhile projects taking place in other sectors of education, government, and the community. For too long we've been "going it alone," not properly utilizing or even knowing about exciting activities and resources which bear directly on the problem area. Surely an openness of programming, a flexibility, and a balance of the best of non-traditional and traditional projects matches the needs of our time.

William A. Robbins, Director
Two-Year College Student Development Center
State University of New York at Albany

COUNSELING AND THE MINORITY GROUP STUDENT

INTRODUCTION

Many workshops dealing with minority group counseling have followed a similar, unproductive pattern. Black participants villify white counselors for apparent and subconscious racism while whites indulge in self-flagellation, open confession of their own racist proclivities and transfer of blame to their employer institutions. There is a circularity inherent in this cathartic process that is neither effectively tension-reducing nor resultant in significant behavioral change.

White counselors leave these sessions having received little or no didactic feedback from minority group professionals. They leave as unequipped to deal with their minority group student populations as they were in the first place. Black and other minority group professionals are resentful at being "ripped off" for information by whites who do not share their real perceptions and feelings about their minority group counselees. This lack of illumination is heightened upon the counselor's return to campus where he encounters the same level of administrative apathy and insensitivity as before.

The time has come when all participants of workshops must come to grips with the realities of cross-cultural counseling. The deplorable fact that none of us have escaped untouched by individual and institutional racism must be faced, and, while we indulge in the exorcism of our personal demons, minority group students wait in the wings for assistance. In his workshop evaluation, Franklin Westbrook appropriately focused on the position of professional interchange in the helping process:

> We are past the period in history when change in counseling performance can be expected to be the result of an emotional release and that our best chance for a change in counseling performances with minority group students is to be found in the cognitive recognition of their humanity and their presenting needs.

Both workshop sessions, Syracuse and Plainview, were structured on the premise that cross-cultural counseling was not only possible but successfully operative in both direct and analagous ways. For example, cross-generational counseling has long been with us. It is perhaps more difficult for an adult to enter the perceptual field of a child than for peers to cross cultural lines. None of us have been old, yet it is possible for a young or middle-aged counselor to deal with a geriatric population. Why is it any more difficult for a skilled professional to establish an empathic relationship with an inner-city Black or Latino student?

My experience at the Urban Center in Brooklyn, with a ninety-seven percent minority group student population, clearly indicates that white counselors with appropriate cognitive and affective counseling skills have successfully bridged racial and ethnic gaps. This six-year success record is based on a carefully developed in-house program of counselor education, built-in vehicles for professional interchange and the individual counselor's storehouse of cross-cultural information. Professional skills have made the difference at the Urban Center.

What was hoped for in this workshop was the bringing together and expression of anthropological information which would shed light on specific cultural characteristics of our client groups. Through this knowledge-building process and resultant upgrading of counseling skills, behavioral changes in the counseling relationship should ultimately occur. Syracuse and Plainview have moved us closer to this goal. Notably, Professor Van Sertima's presentation on "Black Language" illumined the sometimes shadowed areas of verbal communication with our Black students and reflected upon the linguistic integrity of Black Americans.

William Robbins, Director, Two-Year College Student Development Center, and I, share the view that what is really needed more than anything else is counselor education, and future workshop designs should attempt increasingly to develop new in-service training counseling models. Highly structured formats, including pre-workshop questionnaires and more intensive participant orientation as well as in-process evaluations and follow-up forms which measure goal attainment will be developed in order to document program outcomes.

Professional convocations should be more than semi-annual opportunities to release pent-up emotions; rather, they should reflect a commitment to behavioral change in the counseling relationship.

Kenneth Grinspoon, Coordinator
Student Personnel Services
Urban Center in Brooklyn
State University of New York

THE COUNSELING RELATIONSHIP

In opening the workshops Kenneth Grinspoon, Coordinator, commented that expectations of college-level counselors among minority group students are generally low, due, in part at least, to negative experiences with high school counseling departments. Counselors are viewed as paid functionaries representing establishment values. Lacking the informational resources available to middle-class whites, minority group students depend heavily on counselors for career, academic and financial counseling. Therefore, the student initially regards the counseling relationship from a purely pragmatic point of view. Personal problems are seen as secondary considerations, and minority group students, particularly Blacks, are suspicious of white counselor's motives and are loathe to share personal information with them.

In their relations with minority group students, many white counselors are imbued with a "missionary motivation" and a high level of ego involvement. Every minority group counselee is viewed as a fitting subject for social rehabilitation. All too often because of the counselor's insistence on dealing in the emotional arena, the real needs of students, (jobs, money, transportation and significant career information) are not met adequately.

At the workshop sponsored by the Two-Year College Student Develorment Center one participant spoke of "hating to lose the ballgame" with a Black student who was not attending class. The group probed his motivation in terms of the needs of the student vis-a-vis his need to "win." In this case, the group decided, the counselor had placed his need over the less attractive possibility that the student was intimidated by an overwhelmingly white institution. Further the group felt that either transfer to a Black college or the services of a black counselor would have best answered that student's need.

Since minority group students consider white counselors "guilty until proven innocent," ultimate trust depends on how well the counselor performs for the student in concrete ways. An administrator urged counselors to "sharpen their professional skills" and to become adept in all areas of financial, academic and career counseling as well as in the interpretation of personal problems through verbal and non-verbal cues. Furthermore, "Be an advocate for the student; make sure your institution lives up to its committments." Franklin Westbrook admonished counselors to do more, do it better and do it now for the minority group student. Only, when the material aspects of the student's life are taken care of, will a more in-depth counseling relationship begin to be possible.

In group discussions at the workshops "honesty" was a term often employed. What is "honesty" in the counseling relationship? Some participants thought that dropping the professional posture and appearing more human would encourage minority group students to reassess their image of the counselor. This

included counselors projecting weaknesses as well as strengths and sharing their perceptions and feelings with counselees rather than requiring the student to always be on the giving end of the relationship. Others were of the opinion that professionalism did not preclude honesty, and honesty could be measured by the counselor's ability to respond to valid requests and to accept each student as an individual. Yet others formed a one word definition of honesty in "consistency." Unanimity was expressed in that real honesty is only possible when counselors are "in touch with their feelings" regarding minority group students. A Black counselor chided the group, "Face up to the fact, you are a bigot. Work upward from that point."

Divergent opinions surrounded the question "should whites counsel Blacks?" Responses ranged from a straight "no" to a role-play in which a white counselor had been highly successful, counseling a Black student under adverse conditions. Dr. Westbrook warned white counselors to be cautious in their relationships, but when Black students seem receptive to personal counseling, "by all means give them counseling."

Much-discussed was the "hustle" of white counselors by Blacks. "Hustle is not a pejorative term, but rather a survival technique. They are sophisticated in survival. They scheme. That does not include bringing in outsiders." Counselors were warned not to allow themselves to be "hustled" but to exercise patience, discern the student's real need and make the student adhere to valid standards; all with the understanding of the hustle as a ghetto survival technique.

COUNSELING THE MINORITY GROUP STUDENT IN PREDOMINANTLY WHITE SCHOOLS

Coming from a Black or other minority group community, the student is thrust into the midst of a majority of whites--probably for the first time in his life.

The student feels intimidated and is isolated in an educational "goldfish bowl." In addition he sees few if any of his group in positions of power in his institution. Insensitivity and paternalistic attitudes of faculty, administrators and counselors reinforce minority group student's fears, and defeat and failure are the role, not the exception, in white institutions.

Thus, counseling the minority group student in white schools cannot take place in a vacuum. For counseling to be successful in any meaningful way, faculty and administration must undergo some form of sensitizing experience.

Several concrete suggestions for countering the isolation of the minority group student were offered at the workshop.

1) Encourage internal structures such as Black Student Unions. Help the students organize them; leave leadership roles for the students.

2) Conduct group counseling sessions with minority students. Sharing problems in the group will create a supportive atmosphere which will promote freer expression.

3) Urge each institution to hire more minority group counselors and administrators. Minority group counselors will provide role models and probably will establish meaningful relationships with students in a shorter period of time than white counselors. However beware of hiring a "house man," someone acceptable to the administration but not to the students.

4) Employ outside consultants to conduct counseling groups and workshops with minority group students. This is applicable particularly to institutions where minority group counselors are totally absent.

5) Take advantage of community resources. For instance, it was suggested that regularly scheduled sessions be held for Black students in some facility based in the local black community--preferably conducted or assisted by an individual of importance in that community. Removing students from the institutional setting and placing them in a familiar environment will put students more at ease and will foster freer communication.

6) Probably some minority group students will never succeed in a white institution. Do not force the issue. Quick transfer to an institution more acceptable to the student might avoid inevitable failure and a deeply-ingrained sense of defeat.

IMAGINATIVE COUNSELING

Since the minority group student identifies himself in a pre-determined role situation as well as counselors and instructors, efforts must be made to break away from the traditionally structured counselor/counselee relationship. Several recommendations for alternative counseling structures were offered throughout the workshop:

1) De-centralization of Student Personnel Departments. Often a departmental setting intimidates students and reinforces the students' image of counseling as an establishment function. Relocate counseling offices in different areas of the campus, closer to centers of student activity. Some participants suggested that no interviews be conducted in an office, but rather, be conducted in the "student's own arena," the student lounge, library or somewhere outside of the school setting.

2) Change the counseling routine. Do not get locked into a nine-to-five office routine. Wherein all guidance emanates from behind the desk. One upstate counselor referred to his relationship with a black student who had difficulty getting up for class in the morning. Until the student established his own routine, the counselor personally awakened the student every morning by knocking on his dormitory door. Although some disagreed about getting that personal with students, the group agreed that an act of this nature indicates the counselor really cares and helps to break down negative images of the counseling relationship.

Another example of a transformation of a traditional counseling format occurred at the Urban Center in Brooklyn where a student orientation day took the form of a scavenger hunt. By speaking to prescribed faculty members, administrators and counselors, students hunted for information in different parts of the school. The "game" was participated in enthusiastically by the students and helped to familiarize them with the physical plant and with key urban center personnel.

3) Self-help and peer counseling. In situations where minority students are reluctant to establish any relationship at all with white counselors, peer counselors might be more effective.

4) Encourage minority students to perform services for the local community. One counselor sends minority group students to one of the town's high schools to observe and assist teachers. Through helping others students were able to get in touch with their own powers.

5) Encourage the design and employment of new tests which are better measures of minority student's abilities.

6) Better communication with the minority student's instructors. Very often a significant interchange of information about individual students and mutual cooperation can shed light on difficult problems. From the beginning of the counseling relationship, mechanisms for instructor feedback should be established.

MAJOR PRESENTATIONS

In his remarks to the workshop group in Syracuse the implications of sterotypes of Black students in counseling situations were stressed by William Boyd, III, Executive Director of the Educational Policy Center. Further Mr. Boyd stated that because the education and counseling of Blacks were based more on myth than reality, white schools have produced a high level of frustration and failure among Black students. More often than not the cultural characteristics of Black students were blamed for failure while the faults of the institutions themselves remained unexamined.

"The acceptance of diversity in a pluralistic system applies to all ethnic groups except Blacks where cultural characteristics are viewed as deficiencies." Boyd assailed this Moynihan-type analysis of the Black family's social pathology and cited statistics which supported the average Black family as only marginally less stable than white families. Also, in more positive economic situations the stability of Black families is the same as for whites.

Another fallacy, the concept that Black people are used to being a minority, was introduced. However, since most Black people in the United States live in Black communities, the reverse is true. Also Black students are intimidated, and indeed are in a state of culture shock, when entering mainly white institutions. By assuming that Black students are in an inferior competitive position, school personnel compound the problem and thereby Black students are treated in a degrading and paternalistic manner. Lack of knowledge of where

the Black student is coming from often traumatizes the individual in his initial contacts and places the student in an educational "goldfish bowl." Boyd pointed out that Black students graduating from Black institutions achieve higher levels of success than Blacks from white institutions. This success is attributed to the student's lack of intimidation, greater understanding on the part of the faculty and administration of the Black student's origins and the guidance of Black role models and authority figures.

All too often the prevalent attitude of white faculty and administrators is based on a "missionary motivation" whose operating principle is teaching "them" how to be like "us" and thus "saving them."

The continuing focus of attention on solving the "problems" of Blacks instead of attitudinal change of whites and re-examination of their institutions represents the biggest obstacle to improvement of the Blacks' position. The basis for teaching Black students have to be a two-way street involving the reciprocal relationship of the individual and the institution. Testing is a prime example of the need for a different perspective. Tests, as they now stand, are not objective measures of ability. They are biased not only geographically, but also in terms of color and race.

Current studies were criticized such as those put forth by Jensen, which point up imagined I.Q. and achievement deficiences of Blacks. Mr. Boyd cited the opinions of Sam Yette in his book, The Choice--as being shared by most Black people . Occupations formerly filled by Black people are obsolete. Now America has to decide what it will do with its Black population. Yette focuses on the powerlessness of Blacks and the function of education as a technique for socializing Blacks to accept the status quo. Since the status quo is based on the exploitation and/or the exclusion of Blacks, they understandably are ambivalent about the educational system which defends this existing condition. Since a prevalent Black student's fear is that he or she will be channeled into one of the newly-defined "servant class" occupations, this is relevant to counseling.

Poor articulation between two and four-year colleges is now a major problem for Blacks. Despite their desire for continuing education, this educational gap decreases the opportunity for Blacks to break out of poverty. For Blacks to achieve similar economic status with their white counterparts, four or five more years of education is needed.

The problem is compounded since Blacks fear that new fields, previously closed such as ecology, urban planning, engineering and media are still closed to them. Two-year colleges are viewed as merely a new vehicle for the perpetuation of deadend jobs. If current educational trends continue, probably Blacks will never be able to bridge the power gap.

Boyd summarized in a counseling context:

1) The Black student really needs counseling. If the white counselor meets the Black student's material needs, then the white counselor can be effective.

2) In general, the Black student has no power sophistication and must be directed into meaningful fields which lead into the economic mainstream.

3) Counselors need to respect cultural differences and avoid stereotypes. However, romanticizing these differences is just another form of stereotype. Not all Blacks are "street people."

4) Black students must be dealt with on an individual basis rather than as handicapped and culturally deprived.

5) Create a relevant set of standards for minority group students, not just based on existing tests. Hold Black students to standards which will foster growth and development.

6) By their efforts to find money for blacks, counselors can perform a real service. However do not encourage educational lending. Ultimately student loans can be debilitating. One specific way is to make an extra effort to get summer jobs for Black students.

In the section of the Syracuse workshop entitled, "Black Language," Ivan Van Sertima, of Douglass College, Rutgers University, acknowledged that both in language and myth the influence of Africa persists in Black people scattered over the world. Although Black Language is preceived often as a distortion of English, Mr. Vansertima asserted that Black Language has close ties to its African origins. Unlike other transplanted Americans' languages, Afro-Americans' language is more difficult to trace. Van Sertima blasted recent studies which point to Black American language as an aspect of inferiority and cultural deprivation. Most of these reports are based on and have distorted Bernstein's, "Study of Restricted and Elaborated Codes." He then listed some obviously fallacious but prevalent attitudes regarding Black English:

1) Black's physiology hampers correct speech, e.g. thick lips.

2) Blacks have not real language, just emotional ape-like cries. (Van Sertima asserted that many African languages have grammars more subtle and complex than English).

3) Blacks use baby talk due to their genetically low intellectual level. Their minds can only absorb limited amounts of knowledge.

4) Blacks' thought processes are illogical.

5) Black culture is viewed as pathological, and, therefore, blacks are linguistically deprived.

6) Blacks cannot think abstractly or use symbolism properly.

Professor Van Sertima pointed to Jensen as a latter-day disseminator of myths in regard to Black English, and he cites Black American as merely another proof of the Black's lack of conceptual skills. Van Sertima refuted this by pointing to the extremely well developed levels of abstraction in most Black American language. Since colonization and slavery, linguistic subtleties were developed by Blacks as a means of barring colonialists and slave holders from comprehension.

With specific reference to contemporary Black English in the United States, Professor Van Sertima allowed that while there are few actual words of African derivation, Black-American usage patterns were traceable to African language. During this section of the talk, linguistic points were illustrated by offering examples of Black American language and syntax. A tape made by a Black student speaking Black American was played, and while the Blacks in the audience understood the tape, practically none of the whites did.

Van Sertima then referred to the Hayes project which attempts to translate school material into Black American. He strongly criticized this project as just another form of ghettoization of the Afro-American. In order for Blacks to negotiate the system, they must learn standard English. However, Black English should be retained by Afro-Americans as a distinctive cultural trait, and counselors should be aware Black English is a positive cultural attribute, not a deficiency. Van Sertima reasserted that any attempt to standardize Black English as a learning device would close off the rest of the world to Black students. Rather, reading which "triggers the imagination" and literary works with which the student can identify would open both the interior and exterior realms of consciousness.

The group agreed with Van Sertima's contention that Blacks must learn standard English as a means of achieving upward mobility. However, some participants thought using Black English in secondary schools could be useful as a motivational technique. Black participants felt strongly that Black English, since it was simultaneously more direct and subtle than standard English and it fostered a sense of togetherness among black students, was an asset. It was pointed out that many black students are quite capable of speaking standard English but retain their jargon as an "in-group" device and as a means of expressing defiance toward the establishment.

White counselors were urged not to employ Black English in their speech, but to try to understand it as a means of better communicating with students.

More important than language is listening. William Boyd interjected about the process of selective listening. Counselors all too often hear what they want to hear and do not probe into the deeper meanings of student's statement. One participant cited an experience where he was able to perceive a counselee's problem by exploring remarks which were only verbal cues to the real situation.

A counselor's skill is based on being in touch with his own feelings about student's language. Does the counselor stereotype counselees based on their speech, or does the counselor search for the real meaning of the student's remarks?

At the outset of his remarks to the Plainview workshop, Dr. Franklin Westbrook, Counseling and Guidance Department, University of Maryland, described his extensive experience with minority group students at the University of Indiana. The composite of this group included large numbers of Blacks and a smaller, but nevertheless significant, group of Latino and poor whites. Since all students are individual and must be dealt with on a one-to-one basis, Westbrook asserted there is no simple answer to the problems of minority group counseling.

However, there are certain group similarities such as mistrust of counselors based on the student's negative experiences with high school counselors. Westbrook's thesis was that attitudes, both on the student's and counselor's parts, were the hidden variable which make better communication necessary. He outlined four main topics he would address himself to in his presentation:

1) The Black family

2) The Black male/female confrontation

3) Black student's expectations from the counseling relationship

4) Establishing a better counseling relationship with minority group students

Westbrook contended that the influence of twentieth century psychology and sociology as applied to counselor training is a negative one and has done much to form erroneous attitudes, particularly with reference to Blacks. He quoted Jung as attributing a high level of sexual repression in American society as a direct result of white's observation of and reaction to Black people's presumed animalistic sexuality. Carl Rogers also contributed to negative attitudes by defining the ideal client as "intelligent, verbal and middle class," the latter two catagories of which obviously excluded most Blacks. Moynihan's observations, Westbrook concluded, are coldly statistical and reflect his lack of personal experience in the Black community.

These observations also conflict with more current studies such as those of Goodie and Scanzoni which clearly indicate there is a correlation between family stability and economics. Also, family patterns do not necessarily inhibit vocational progress as illustrated in a study by John Holland. Holland contends that if vocational orientation is consistent, children are more influenced by parent's vocations than by the stability of the family unit. Therefore, a counselor should be able to deal with black students without undue consideration of the student's family stability.

By reference to Dr. Jacqueline Jackson's article in EBONY magazine entitled "Where are Black Men?", Dr. Westbrook tackled the question of the break between Black men and women. He attempted to explode myths relating to the superior intellectual achievement of Black women although Black women were less likely to drop out of educational programs than Black men. Westbrook was critical of the tenuous nature of Dr. Jackson's findings and pointed out they could have negative impact on the Black community. He felt counselors should take a stand on this issue.

For all purposes before 1960 when a vast increase in the number of Black students occurred, Westbrook allowed Blacks did not exist in major American universities. Colleges had no experience with Blacks. Only recently have counseling departments had to deal with the problems of Black students in any significant way. And in the 1970's a further complication in the emergence of the radical Black student arose. These students' expectations for counselors are low, and in terms of their experience with "counselor types," they pigeonhole counselors. Counselors will have to live down negative images. This bias applies regardless of the counselor's race. Westbrook also rejected the establishment of special counseling techniques for Blacks.

The effective counseling relationship will not be based so much on the race of the counselor and counselee but rather on the psychological skills of the counselor and the depth of the relationship established by the counselor. At the same time, Black students are all too well aware of the lack of Blacks employed in counseling departments. Westbrook cited the fact that not one Black counseling center is APGA approved.

To most Black students, therefore, counselors are people who do things for them. Westbrook contended that counselors must do more for Black students. Since Blacks generally view their needs in a framework of immediacy, often this means counselors must interupt their schedules and do it now. If counselors are to be effective with the Black student, they must bear in mind the Black student's image and try to be better than that. And, if counselors wish to go further than the mechanical aspects in a counseling relationship, they must perform those tasks better in order to win the Black student's confidence. Westbrook concluded by saying "once you win their trust through other means, Blacks are appropriate and willing subjects for psychological services."

ASPIRA, an organization dedicated to educational and social development of all areas of the Puerto Rican community, was described in one of the last workshop presentations at Plainview by Luis Nieves, Executive Director. Assisting Mr. Nieves for this session was Marguerite Havel, Director of College Retention Programs for ASPIRA.

One function significant to counselors is the private High School Division of ASPIRA which caters to Puerto Rican drop-outs. Mr. Nieves acknowledged that through the experience of this division, ASPIRA is developing counseling models for Puerto Rican students.

Immediately Nieves dismissed the idea that in order to be effective as counselors, counselors need to be sensitive to the culture of Puerto Ricans. Also, he labeled as fallacious the concept that counselors must understand themselves before they can counsel students. Mr. Nieves labeled both routes as "laborious, confusing and ultimately unnecessary in terms of what students really require from a counseling relationship."

Ideally, the counseling relationship consists of two people with responsibilities to each other, or in other words, a peer relationship. Nieves criticized paternalistic counselors and pointed to the many Puerto Rican students who shun their college counselors and turn to ASPIRA for direction. All too often these counselors help these students to develop their goals only insofar as they agree with these goals. Nieves' faith in peer relationships extends to his hiring of students to train counselors for his organization.

He urged counselors to demonstrate honesty in the counseling relationship. Honesty, as Nieves defines it, is the projection of exactly what you are to the student, including your weaknesses. By appearing human you give the student an insight into his own powers and his ability to manifest them.

Opposition was expressed to his proposition that counselors need not be knowledgeable of Puerto Rican culture and social structure. Knowledge for some implied a sharing of each other's values in a counseling situation. Another counselor mentioned a specific case where a student's mother would not allow

her daughter to go out of New York to take a job. Some counselors attributed this action to the "clannishness" of the Puerto Rican family. Nieves reiterated his original position that acculturation of counselors is irrelevant to good counseling, and he responded it was that girl's mother who did not permit her to leave home. To ascribe this situation to Puerto Rican family structure would ge a gross generalization. The danger, Nieves stated, was that it was too easy to misinterpret like situations on a cultural basis. Dr. Westbrook added that the counselor through his experience with minority group students develops a storehouse of knowledge about that group which may be applicable to other students of that group.

Some participants took issue also with the statement that counselors need not necessarily "know themselves" to be effective. Nieves asserted that this process often leads to rationalization which hinders helping the student and that the primary task of counselors is to help clients to negotiate the system, not to worry about their image.

The group searched for the meaning of a "peer" counseling relationship. Did this imply that professionalism was unreal in counseling minority group students? One counselor wanted to know how she could share something with a student who comes to her with a specific resource problem. Nieves clarified his position by defining the peer relationship as on overall concept and not one where each interaction tallies on a balance sheet. Nieves strongly suggested counselors allow their students to critique the relationship. Aside from the fact that students can tell you more about counseling than professionals can, this is, he declared, an important part of helping students clarify their own perceptions thereby strengthening their self-conceptions. Professionalism is valid only when it helps the student in mechanical ways. An air of professionalism is usually an indication of insecurity on the part of a counselor.

AFTERWORD

Workshops such as these are termed "developmental" by the Two-Year College Student Development Center and are designed to stiumulate and augment the professional skills of the participants. This workshop marked a beginning step in the direction of setting and implementing specific behavioral objectives for counselors dealing with minority group students.

The Syracuse session was edifying, particularly to counselors with problems related to the recent upsurge of minority group students on upstate colleges. Hopefully, new ideas provided at the workshop will be tried out, and sensitivity to the plight of inner-city students on rural campuses generally will move higher on the administrative agenda.

Plainview participants focused on constructive professional interchange and attempted to set behavioral goals for subsequent counseling efforts. Also there was an emphasis on the problems related to City University of New York's open admissions policy.

Preceding each of the major didactic presentations and at other periods during the Plainview and Syracuse Conferences, there were opportunities for participants to interact in small groups. The small group interaction took place on a formal and informal level under the leadership of the major presenters. Basic to the small group interactions was the hope that in this way participants would have an opportunity to try out some of their newly gained information in role playing situations. A careful balance must be made between the didactic and the experiential method.

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of Black Literature

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Appendix B

SORRY SO LATE

PLEASE NOTE!!!

TWO-YEAR COLLEGE STUDENT DEVELOPMENT CENTER
State University of New York at Albany · Education Building, Room 127A, 1400 Washington Avenue,
Albany, New York 12203 · AC 518-457-3256

"COUNSELING AND THE MINORITY GROUP STUDENT"

DATES: March 9-11, 1972 Gotham Motor,Inn, Syracuse
March 12-14, 1972 Long Island Location. (Specific data available for participants at time or registration)

This workshop will be an information and action-oriented one, designed for counselors and other Student Personnel Services personnel in two-year colleges and urban centers whose responsibilities require them to meet the career, educational and growth needs of minority group students. In addition, the design and intent of the learning gained at this conference will not be limited to minority group students, but will have broad application in all counseling situations.

The general approach will be to discuss cross-cultural counseling and the necessary information that a worker must have in order to have the fullest possible understanding of an individual outside of his own culture. The conference will use individuals from other cultures as resource people. Although the specific emphasis will be upon Black and Latino populations, the approach taken should be applicable to groups such as the American Indian. Because of the similarities of cross-generational and cross-cultural aspects, there should also be applicability to the counseling of the young child or the elderly person.

The workshop will utilize as its format both didactic and small group sessions. The didactic approach will permit development of important information bearing upon such matters as language, family, economics, and vocational aspirations. The small group interaction will permit full review and discussion. During the small group interaction every opportunity will be provided to give participants the opportunity to work with the material in order to bring about practical application of the didactic materials. The program will lean heavily upon resources drawn from minority groups.

It is the plan of the workshop to leave the participants with new learning that will enable them to be better equipped to work with their client population regardless of whether this population is of a minority group nature. Kenneth Grinspoon, Coordinator of Student Personnel Services, State University of New York Urban Center in Brooklyn, will conduct the workshop.

The workshop is planned for two different times and two different places in the state as indicated above. VEA Grant support enables us to underwrite room and board costs for one participant from each college and urban center. Thus the college obligation is transportation and the room and board charge for any additional representatives.

Deadline for reservations: Because of the lateness of this notice, please phone us just as soon as possible for reservations.

William A. Robbins
Director

Appendix C

TWO-YEAR COLLEGE STUDENT DEVELOPMENT CENTER
State University of New York at Albany, Education Building, Room 127 A
1400 Washington Avenue, Albany, New York 12222 AC 518-457-3256

"Counseling and the Minority Group Student"
(This workshop to be offered in two parts of the state for maximum participation)

March 9-11: Gotham Motor Inn, Syracuse, New York (Exit 35 Thruway)

March 12-14: Pickwick Motor Inn, Plainview, Long Island (Exit 48, LI Expressway)

March 9 and 12, 1972

4:00 p.m.....Registration
6:30 p.m.....Dinner
8:00 p.m.....Opening Session
Welcome.....William A. Robbins, Director
Two-Year College Student Development Center
Objectives and Design of Workshop
.....Kenneth Grinspoon, Coordinator of Counseling
State University of New York Urban Center, Brooklyn
8:30 p.m.....First General Session: "The Black Family in America"
March 9.....William M. Boyd, II, Executive Director
Educational Policy Center, Inc.
March 12.....Franklin Westbrook, Counseling and Guidance Department
University of Maryland, College Park, Maryland
.....Reaction, Response--General Discussion:
"Implications for the Counselor

March 10 and 13, 1972

9:00 a.m.....Second General Session: Situation Role-Plays Based on First Presentation and Small Group Discussion
.....Coffee Break - 10:15
12:00 noon.....Lunch
2:00 p.m.....Third General Session:
March 10....."Black Language"
Ivan VanSertima, Douglass College
Rutgers University
March 13....."Puerto Rican Culture: Its Implications for the Counselor"
Luis Nieves, Executive Director
Aspira of New York
.....Group Response:.."Implications for the Counselor"
.....Coffee Break - 3:15
6:00 p.m.....Dinner
8:00 p.m.....Fourth General Session: "Special Program"

March 11 and 14, 1972

9:00 a.m.....Fifth General Session: "Applying these Learnings, How do we Better Assist the Counselee in Determining His Life and Career Goals?"
.....Coffee Break - 10:15
10:30 a.m..... "Learnings for the Counselor on Cross-Cultural Experiences"
.....Wrap-up and Closure
12:00 noon.....Luncheon - End of Workshop

TWO-YEAR COLLEGE STUDENT DEVELOPMENT CENTER
State University of New York at Albany - Education Building, Room 127 A
1400 Washington Avenue - Albany, New York 12222 - AC 518-457-3256

"Counseling and the Minority Group Student"

March 9-11, 1972: Gotham Motor Inn, Syracuse, New York (Exit 35 Thruway)

March 12-14, 1972: Pickwick Motor Inn, Plainview, Long Island, (Exit 48, LI Exps.)

WHO'S WHO AT THE WORKSHOP

William M. Boyd, II, received his early education at Deerfield Academy, his BA at Williams College, his MA in Political Science from the University of California at Berkeley where he recently completed his Ph.D. studies in Political Science. The degree will be awarded this month.

Mr. Boyd has had an extensive and varied professional career ranging from a Peace Corps volunteer in Cameroun, Africa, to a Peace Corps Evaluation Officer to the Assistant to the General Manager of WCBS-TV in New York. Currently Mr. Boyd is serving as Executive Director of Educational Policy Center in New York City. Mr. Boyd also serves as a member of the Board of Directors of Williams College, Whitney Young Memorial Foundation, Court Employment Project and holds memberships in Council on Foreign Relations and American Political Science Association.

Ivan VanSertima, holds a BA in African Studies from the University of London, and has done thesis work, Myth and Social Reality, at Kent University, England. At present, Mr. VanSertima is working toward a Ph.D. in Anthropology at the Graduate School, Rutgers University. Apart from his academic qualifications, Mr. VanSertima has published credits for poetry, short stories, critical essays, articles, anthologies and special studies. He also is a compiler of a SWAHILI DICTIONARY OF LEGAL TERMS.

Prior to his most recent academic appointment, Mr. VanSertima has had extensive background in broadcasting. He has held important positions in the Guyana Information Service and the Central Office on Information, London. He has broadcast from the BBC, and the Canadian Broadcasting Service, and conducted a nine week series under commission for the West German Radio.

Currently, Mr. VanSertima is an instructor at Douglass College, Rutgers University where he is engaged in teaching "Swahili Literature in Translation," "Oral Tradition in Language and Literature" and "African Literature." The reprint, "African Linguistics and Mythological Structures in the New World," taken from BLACK LIFE AND CULTURE IN THE UNITED STATES has been distributed to the workshop participants through the courtesy of Mr. VanSertima.

Mr. Louis Nieves was born in New York City and received his BA degree in psychology and sociology from Boston University. Mr. Nieves received an MBA with a major in industrial social psychology from CUNY-Baruch. Additional graduate work has been completed in psychology from the University of Hawaii.

Mr. Nieves has been employed at the New York Institute of Technology, Department of Behavioral Sciences. He has written several articles on psychology for different professional periodicals and articles on the Puerto Rican community in New York City. Since 1969 Mr. Nieves has served as Executive Director of ASPIRA in New York.

Franklin D. Westbrook received his BS degree in English and social studies from Chicago State College, his MS from CUNY in Counseling and Guidance and his Ed.D. from Indiana University with a major in Counseling and Guidance. Currently, Dr. Westbrook is a counselor at the University of Maryland Counseling Center where he is responsible for counseling with individuals and groups of students with educational-vocational and personal-social problems. He also coordinates an in-service training group and coordinates development and maintainence of the vocational counseling library.

Dr. Westbrook started his professional career as a secondary classroom and guidance teacher. He has served as a counselor in a wide variety of positions. He directed a social center in inner-city, interned at St. Philip's Community Center in Harlem, served in an independent vocational development program and designed and completed a study on raising the achievement level of educationally disadvantaged college students. An article on this study, "A Behavioral Program for Non-Academic Achieving, Educationally Disadvantaged Students" has been prepared for publication.

Kenneth Grinspoon, Coordinator of Student Personnel Services, State University of New York Urban Center in Brooklyn, received a BA in psychology from the University of Vermont and completed his MS in Counseling and Guidance from CUNY. He has completed sixty hours of advanced study in counseling and educationally-related studies.

Mr. Grinspoon has had an extensive professional career starting as a teacher in Central Harlem. He has served as a coordinator of classes for disturbed children and as a resource person for the New York Board of Education assigned to the Department of Instruction in Puerto Rico. He has served as a consultant to the United States Research and Development Company, to the American Orthopsychiatric Association, to Operation Search, to Brooklyn College and to The Institute for New Teachers of the Disadvantaged Child. Mr. Grinspoon holds memberships in numerous professional organizations. Also he has served as coordinator for the Two-Year College Student Development Center on previous workshop programs.

Appendix E

TWO-YEAR COLLEGE STUDENT DEVELOPMENT CENTER
State University of New York at Albany
1400 Washington Avenue
Education 127 A
Albany, NY 12222

COUNSELING AND THE MINORITY GROUP STUDENT

Gotham Motor Inn - Syracuse, New York March 9 - 11, 1972

Ethel Allen.....Urban Center of the Capital District--Troy Facility

William M. Boyd, II.....Educational Policy Center, New York City

David E. Charland.....Auburn Community College

Baron Duncan.....Onondaga Community College

Raymond Graves.....Urban Center at Rochester

Kenneth Grinspoon.....Urban Center at Brooklyn

Richard Gross.....Urban Center at Brooklyn

Willie Hammett.....Hudson Valley Community College

Francis P. Hodge.....Two-Year College Student Development Center

Albert Iorio.....Cobleskill Agricultural and Technical College

Isabelle Jackson.....Jamestown Community College

Dorothy Johnson.....Monroe Community College

George J. Lavery.....Auburn Community College

James Martin.....Onondaga Community College

Ron Mason.....Urban Center at Brooklyn

Jose Matos.....Urban Center at Brooklyn

James Meeks.....Two-Year College Student Development Center

Les Powell.....Urban Center of the Capital District--Albany

William A. Robbins.....Two-Year College Student Development Center

Edward Travis.....Dutchess Community College

Ivan VanSertima.....Douglass College, Rutgers University

Joan Wilson.....Monroe Community College

David Hartley.....State University of New York at Albany

TWO-YEAR COLLEGE STUDENT DEVELOPMENT CENTER
State University of New York at Albany
1400 Washington Avenue
Education 127 A
Albany, New York 12222

"Counseling and the Minority Group Student"

Pickwick Motor Inn March 12-14, 1972

1. Patricia Benjamin.....Orange County Community College
2. Andrew Carter.....Urban Center in Rochester
3. Winston Davidson.....LaGuardia Community College
4. Cecile Fischgrund.....Fashion Institute of Technology
5. Leo Grachow.....LaGuardia Community College

6. Kenneth Grinspoon.....Urban Center in Brooklyn
7. David Groden.....Urban Center at Farmingdale
8. Richard Gross.....Urban Center in Brooklyn
9. Francis P. Hodge.....Two-Year College Student Development Center
10. Elizabeth Hoff.....LaGuardia Community College

11. Donald Hoffman.....Westchester Community College
12. Lydia Jahn.....Orange County Community College
13. Judy Janda.....New York City Community College
14. Betty Johnson.....Orange County Community College
15. Evelyn Kish.....Bronx Community College

16. Lloyd Leake.....Schenectady Community College
17. Irma Lesmez.....Urban Center in Manhattan
18. Ron Mason.....Urban Center in Brooklyn
19. Jose Matos.....Urban Center in Brooklyn
20. Rodolfo Maurizio.....LaGuardia Community College

21. James Meeks.....Two-Year College Student Development Center
22. Peter Mikalski.....New York City Community College
23. Jerolyn Minter.....LaGuardia Community College
24. Margaret E. Moreland.....Borough of Manhattan Community College
25. Angelo Puig.....Urban Center in Brooklyn

26. Michael Robbins.....Urban Center at Farmingdale
27. William A. Robbins.....Two-Year College Student Development Center
28. Kathy Rubin.....Kingsborough Community College
29. Thomas Russell.....LaGuardia Community College
30. Evelin Smith.....Staten Island Community College

31. William Stevenson.....LaGuardia Community College
32. Lawrence Turrini.....Orange County Community College
33. Franklin Westbrook.....University of Maryland
34. John Williams.....ATC-Farmingdale
35. Ann Winchell.....Kingsborough Community College